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A History  
of  
All Saints Church

Littleton, New Hampshire



1875 - 1950







ALL SAINTS CHURCH IN 1903

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## All Saints Church — Three-quarters of a Century

By ELIZABETH JACKSON VARNEY

November 19, 1950 marks the seventy-fifth anniversary of the consecration of All Saints Church. This is not a long period in these times of an ever increasing life span, but long enough to make it impossible for us to learn of the beginnings of the church from the lips of any of the courageous souls who were active in planting it in what then was a rather thinly settled region where other denominations had become well established.

Interest in the services of the Episcopal Church had stirred a few Littleton people before 1859 when the Reverend J. H. Eames, the rector of St. Paul's, Concord, had been a summer visitor in the vicinity and had held an occasional service. Histories of churches of this denomination sometimes begin with a lament for the banning of its services in the early days of the state and liken its problems to those of the Puritans who came to America "for freedom to worship God". By the time the first services were arranged for in this town, intolerance must have all but disappeared for it was conducted in the Congregational Church at five o'clock on the afternoon of Sunday, August 29, 1859 at the invitation of the deacon of that church. In preparation for it, Mr. Frank Weller organized a quartet to furnish the music, and a few people "among them Henry L. Tilton, Eleanor Merrill, Emily G. Thayer, John Farr, Jr. and James R. Jackson" had practised reading the responses sufficiently to make the service proceed smoothly. Considering that some of these families were among those then prominent in the activities of the Congregationalist group, it appears that a brotherly and Christian spirit was abroad.

A decade later, an informal organization of the church was made. This was in 1869, after the war years. Services were then held during the summer months in Union Hall, a large convention hall in the rear of the building then situated where the stores of Workshop Cards and Newberry's now are and which served the purposes for which later the town hall was built. By this time Bishop Niles had succeeded the ageing Bishop Chase. In 1872, Bishop Niles himself came to hold a service and this time it was the Methodists who generously loaned their church for the occasion. From that day until his death, the new mission always received constant and tender care from this beloved bishop. The writer, who was a member of the last class he confirmed in his over thirty-years tenure, remembers him as an imposing figure with a deep voice and



the voluminous bishop's sleeves of the day and as one able to inspire both love and respect for the authority of the church. On his annual visitation, it was his habit to catechize the Sunday school following the morning service. It is not surprising, in view of his persistent interest, that the teachers of the day taught thoroughly during the year and that those who learned can still repeat the catechism. No one was too young to begin memorizing it and on one occasion, Miss Brackett kept one of the five year old pupils of her kindergarten class to recite it privately to the Bishop. The little girl talked glibly of renouncing "the debbil and all his works, the pomp and vanity of this wicked world, and all the sinful lush of the flesh," to the great delight of the Bishop. Modern psychology may hold it error for a child to repeat by rote what is beyond its comprehension, but at least the seeds were planted in fresh soil, to sprout and blossom later.

Source material about the activities of the group whose aim was to have an Episcopal church is almost non-existent. It is fortunate that there survive two copies of an advertisement for a summer sale by the "Ladies of All Saints Episcopal Society" that give an interesting picture not only of the ways and means employed for raising money for building the new church, but also of the spirit that animated the little group that dared so large an undertaking.

These "ads" were arranged in the form of a miniature newspaper, carrying a masthead entitled "THE LITTLE ADVERTISER" Vol. 1, No. 1" and "Vol. 1, No. 2" with the dates August 13 and 14, 1874. Patterned after the regular newssheets of the day, a large part of its pages was devoted to advertising, jokes, poetry and an editorial on the front page. The essentials, however, were also included and from it we learn that the fair was to be held two days and two nights in Union Hall "for the purpose of raising money for an Episcopal Church". The advertisements of local business houses making columns of side borders of the sheets must have included every merchant in town, regardless of church affiliations, and have swelled the receipts for the church fund.

Tables at the fair bore many of the same articles that raise money for church fairs of the present, such as "ladies handwork, a table for children filled with dolls of several nationalities, animals from every clime, a variety of things dear to the hearts of children, a collection of choice flowers, ice cream, iced coffee, and lemonade". At that time the Oak Hill House, Thayers and several other hotels were filled with summer guests who stayed through the entire summer and from many of these "summer people" the ladies received assistance in their efforts. The attraction for the first evening was the "vocalist, Mrs. H. M. Smith of Boston". The second edition of "The Little Advertiser" notes that the reporter had neither the space nor the ability to do justice to the eminent artist (though admitting her tones did not have great power). He also notes that one of the most attractive features of the entertainment was the Art Gallery (apparently of "living pictures")

presided over by Mrs. Major Farr, assisted by Master George H. Bingham. Master Bingham, then aged ten, was later to become a justice of the United States Circuit Court.

The paper sold for five cents a copy; admission to the Hall was fifteen cents in the afternoon, twenty cents at night, children under twelve years paying ten cents. It is interesting to compare the prices that helped to erect a church with those charged to help sustain it seventy-five years later.

The receipts of the fair were added to the building fund. Contributions increased, until, on July 22, 1875, the cornerstone was laid. Mr. and Mrs. Charles Hartshorn had given the land. One can sense something of the deep affection they held for the church when it is realized that they were giving part of their home property, on which stood their home, which is the present rectory. In 1875 it was still down on the corner of Main and School Streets on the site of the now Knights of Columbus Home, where it had been erected about the year 1832.

The consecration was held on a Friday in the following November. Bishop Niles officiated, assisted by the Reverend Howard Hill and the Reverend James B. Goodrich, the latter the first and well-beloved pastor. Bishop Niles preached the sermon and then followed a celebration of the Holy Communion.

We can visualize the scene. That year snow had fallen early in November. The grounds had not been levelled and graded, but the clergy and those who had labored so faithfully for its erection, must have gazed with pleasure on the new building with its graceful design, its sanctuary and transepts, its leaded windows with panes of soft and harmonious shades. Not all the appointments, of course, were complete at the start. Gradually, through coming months and early years, were added altar vessels, a rest for the prayer book, a thirty-inch brass altar cross, chancel furniture and prayer books and hymnals. The ladies "subscribed among themselves the money for the first dossal." By 1883 the interior appointments were entirely complete in time for the first Harvest Home Festival to be held in the vicinity. This service excited curiosity and interest and the church was crowded at both morning and evening services.

Twenty years later, the appearance must have been much the same as in the early days. Rectors had succeeded Mr. Goodrich and now the scholarly Dr. Waterman was reading the services. The congregation looked up at the same cross on the same altar, but there was a rood screen and a sentence had been placed over the chancel; a red carpet covered every inch of the chancel, and the aisles of transepts and the nave. A very fine red carpet it must have been, for the minutes of the Guild record that at one meeting it was voted to use the left-over pieces in the vestibules "for the carpet was a special weave"—the inference being that none of it was to be wasted by thrifty New England parish-



ioners. Oil lamps in double brackets of bronze were spaced along the side walls, casting a rosy, mysterious glow over the worshippers.

At both services on Sunday there would be gathered the same families in the same pews. Without fail, Mrs. Bowman and Mrs. Quimby were in the front pew on the right, and ranged behind them on either side were Tiltons, Bingham, Bronsons, Moffetts, Cummings, Greens, Hatchs, Jacksons, Nourses, Glodes and many other faithful, including Miss Brackett, Miss Mary Bellows and Mrs. Cyrus Young. The pews would grow more crowded yearly as the younger children came along and were old enough to sit through the long services. From that group Mrs. Glode still continues at the age of eighty nine to be in the place she has occupied for sixty five years, with two of her children and her granddaughter beside her.

Mr. Chauncy Green and Mr. Henry L. Tilton always passed the plate, and it seemed to the little children a glorious moment when their tall figures strode toward the altar, the congregation bursting into "Praise God from whom all blessings flow" with a will.

All of which is getting ahead of the story of the earliest communicants, of whom there were eleven when the consecration was held. They were Miss Anna Brackett, Mrs. Caroline Tilton, Mrs. Charles Hodgman, Mrs. Lucy Hartshorn, Mrs. Francis Hodgman, Mrs. Elizabeth Lovejoy, Mrs. Ellen B. Farr, Mrs. Caroline Farr and James Ready.

When the first resident pastor, the Reverend Anson R. Graves took charge of the mission in 1877, he found the church entirely paid for. During his pastorate, the house at 54 Pleasant Street was purchased for a rectory. No stories of church gatherings there are to be found, but there is a record of one event which occurred within its walls that had a rather unusual story. This was the marriage there of Elbridge C. Young and Mary Emma Chase on November 15, 1879, the first marriage of local people in a local Episcopal Rectory. Neither was an Episcopalian, although Mr. Young's step-mother was a faithful communicant. For fifty years Mrs. Young continued to attend her church elsewhere but at the age of seventy three became interested in the Episcopal church and received the rites of baptism and confirmation. From that time she had an untiring devotion to it and was rarely absent from what was to become her regular place at its services for the remaining years of her life.

On the first meeting of the Anniversary Committee, which was held in the living room of the Rectory, it was suggested that a history of the parish be written. Mr. Harold Hampson, leaning back in his chair and surveying the length of the room, remarked, "If only these walls could talk, what a story they could tell!" This was aptly put, for the house has been almost as much a part of the parish as has the church itself. The former Rectory, on Pleasant Street, was kept only a few years. Both the original location of the present one at the corner of Main and School

Streets, together with the deep interest of its owners, Mr. and Mrs. Hartshorn, combined to make it the probable meeting center for the parishioners before 1875. It is reasonable to suppose that both Bishop Niles and Mr. Goodrich may have stayed in it when coming to town to go over the plans for the church or to hold services in Union Hall. It was a central location for most of the church families of the day. Mr. and Mrs. Charles Hodgman had only to step across the road from their home on the site of the present public library; Mr. and Mrs. Henry L. Tilton were a short distance away in the Tilton House; Mr. and Mrs. George A. Bingham were in the Bingham Homestead on School Street and above them were Mr. and Mrs. George Farr in the Oak Hill House. Miss Anna Brackett, Mr. and Mrs. Chauncey Green and Mrs. Elizabeth Lovejoy on West Main Street and farther away were Mrs. David Moffett, who was Miss Daisy Bronson's grandmother, and Mr. and Mrs. Robert Moore whose descendants still gather within "these walls". There were others, too, among the first families of our history, who, together with all who have followed them, have so shared the charm of the lovely old home through the years that it has seemed to many to be a kind of personal possession and an integral part of church life.

It was moved to its present location when Mr. Ira Parker planned to build his house, which is now the Knights of Columbus Home. This was about 1884 or 1885. Mr. and Mrs. Hartshorn continued to live in it on its present location until they deeded it to George A. Bingham, Henry L. Tilton and Isaac Peck (the Rector) on July 1, 1887. These representatives of the church in turn deeded it to the Episcopal Diocese of New Hampshire. The purchase price was three thousand dollars. Of this Mr. and Mrs. Hartshorn gave two hundred and the people had a rectory fund of two thousand dollars ready for the occasion. Within a short time the mortgage was discharged.

The original house was only the front part. The rear portion was added at some time—when, this writer has not been able to ascertain, but probably when the Hartshorns moved it back from Main Street. Two years after it had become the rectory, there occurred the first of those general renovations that have taken place periodically ever since. The Reverend Lucius Waterman had succeeded the Reverend Isaac Peck. Stoves were removed from the rooms and a central hot-water heating plant, a gift from the Rector, was installed. Dr. Waterman also donated a gravel path to the front door and the grounds were turfed. The ever-ready parishioners turned to and painted and papered the downstairs rooms. It was a new rectory, but an old house.

Apparently during the next ten years, no repairs were made. Towards the close of the pastorate of the Reverend Edgar Davis in 1898 the house had deteriorated to such an extent that it became necessary for him to move his family to an apartment in the Boylston Block, which stood on the site of the present theatre. In 1899, the parish welcomed back its first minister, the Reverend James B. Goodrich and his family. The



Executive Committee took steps to make drastic changes and repairs. A Building Committee reported to the Annual Meeting of that year in a somewhat apologetic vein: "The cost of repairs has far exceeded expectations. One defect remedied has disclosed another, until a bill has been run up which your committee has never dreamed of. The amount expended has been \$3055.66 . . . It is now practically a new house."

There had been a general overhauling of the structure—of the foundations and roof, of windows that had settled and of doors that had lost their latches. Unfortunately, probably many of the colonial details were abandoned at this time. Some of the additions were the brick work about the fireplace, a new mantel, a colored glass window in the hall (colored glass being dear to the hearts of mid-Victorians) the bay window in the dining room and the one in the study (the latter two being gift from The Helping Hand Club, the very active 'teen age group of the day); a soapstone sink and tub in the kitchen (ultra modern for the times) and sheathing in the study. A linen closet, also, was added in the upstairs hall.

The opinion voiced by that Building Committee that the expenditure would benefit future generations, has proved to be true. Mr. and Mrs. Goodrich had three daughters living at home, and his successor, the Reverend Dr. Phillips filled its rooms with six growing sons and daughters. Except for occasional repairs necessary in any home, none of importance were made again until 1922. Then, the Reverend John A. Chapin, living alone in the large house, regretting that there was no place for social activities of the church, suggested that it might be a good plan to convert the first floor into a parish house while he could occupy the upper floor. This plan was acceptable to Bishop Parker and to the parish. Two lavatories were added near the kitchen. From year to year some gifts of furnishings made the rooms more convenient. When Miss Emma Minard left town about 1912, she gave some of her household goods, a few chairs, crockery dishes and cooking utensils, a kitchen table and two antique drop leaf tables. The Guild purchased silver and sewed cases for it at meetings. Miss Lorena Lovejoy left to the Guild her mother's antique mahogany bureau, on which the guild placed an inscribed brass plate in Miss Lovejoy's memory.

Then commenced many joyful occasions for the parish as it gathered in its own rooms. Mr. Chapin organized a lively group of boys into a chapter of the Order of Sir Galahad. Mr. Bertram Hadley's church work began in that organization. Guild meetings, services during Lent, and both parish and public suppers were held there. The three downstairs rooms had a seating capacity of over one hundred if an expert set the tables.

One parish supper in particular is recalled, when Bishop Dallas was present to tell about his recent attendance at the Lambeth Conference in 1930. The tables were filled to capacity and the overflow of children was

seated on the floor of the study, dinner plates in their laps. Everyone was listening intently to the absorbing story of Anglicans gathered together from all the corners of the globe and feeling as if he had shared the experience in person, when the telephone bell rang in the study. Long distance was calling the Bishop. There was general relief when he said he would take the call after he had finished his story. On its completion, and while enthusiasm was still high over its glowing details, it was like a dash of cold water to have him announce that the message was to inform him that Holderness School was burning down. Londoners could not have been more excited at the famous burning of the Bridge.

Later came periods when the upstairs apartment was not occupied by a clergyman. From October 1923, when Mr. Chapin transferred to Lacomia, until July 1924, the church was without a settled pastor. In this period Bishop Parker took the services for five Sundays, Mr. VanNess filled in as lay reader at others, while the Rev. Laurence F. Piper arrived once each month to celebrate the Holy Communion. Mr. and Mrs. Trevor Mooney, who were occupying the apartment at the time, acted as hosts to the visiting clergy. From February through May of that year, Bishop Parker sent a young English youth who was a student at Bishop's College, Lennoxville, P. Q., to serve as lay-reader. He was a thorough churchman, and his informal talks, given in an unfamiliar English accent, attracted large numbers to his services, and many of them were from other local churches. In Canada a vested clergyman on the public streets is not uncommon, but locally consternation prevailed at the sight of this tall young man striding about town in his cassock on Sunday afternoons as he went the rounds of his calls on the sick.

And again from June 1927 to April 1928, a period of almost a year between the pastorates of the Reverend Harry R. Pool and the Reverend T. David Harari, the house was vacant. Except for the short pastorate of the Reverend Harris B. Thomas for a year in 1931, it continued not to be used for a rectory for nine years. The Reverend Sheafe Walker, following Mr. Thomas, made his home in Concord, coming to Littleton for week-ends and Holy Days and other special occasions. When the Reverend Richard P. McClintock took on the duties at All Saints, he added them to those of his home parish which was St. Paul's, Lancaster. During the two years that the Reverend Allen J. Holly was in charge, he made his home with Mr. and Mrs. William Wallace.

It was natural for the parish to put on new courage when the Reverend Harvie A. Zuckerman, who had been living at Oak Hill expressed a desire to move into the Rectory. For the first time in many years, the parish could experience the satisfaction of having the Rector and his family in their rightful home. Great preparations immediately got under way. The parish rooms were reconverted to household use. Every room was again papered and painted, new electric outlets installed, an extra bathroom built into the front of the second floor, treads removed and the winding stairway restored to its colonial pattern and a garage



door placed in the rear of the cellar, part of which was converted into a heated garage.

The use of the parish rooms was not missed because they were still available whenever they were needed for parish purposes. Annual meetings and parish suppers became very pleasant and intimate affairs, with the parish in groups of four around small tables in the living and dining rooms. And Mrs. Zuckerman must have hurried on Sunday mornings to get her family off to church on time and to leave tables set up in the downstairs rooms for the use of the Sunday school, which met there during the hour of the church service under the supervision of Miss Agnes Glode.

Mr. and Mrs. Weber are no less generous in turning over their home to accommodate church people. When they came, the upstairs rooms in the rear and the little room off the kitchen were reserved for the use of the Sunday School. In 1949 groups of the men met weekly to spend an evening papering and painting these rooms, while the guild ladies furnished curtains and pictures to make them more attractive to the children.

Today the building stands in excellent condition, with another new heating plant and good foundations, the beauty of its colonial pattern as attractive as it was nearly one hundred and twenty years ago down on the corner lot. It has long been the home of faithful pastors and their well-loved families, and a second home to members of the parish through succeeding generations.

Never in the church's history could the work of preserving the church and rectory have succeeded without the unfailing and boundless interest taken in them by the ladies of All Saints Guild. Informally organized as a society before the church was built, the formal organization under the present name was made under the direction of the Reverend Edgar F. Davis and Mrs. Davis in 1896. From that day a clear picture of its activities can be seen from its record books, all of which have been carefully preserved. The first entry in Book 1 states the object of the organization—"To sew for the parish; the ultimate object to meet the financial requirements of the church; to visit the strangers and the sick, to entertain and make attractive the social features of the parish."

At its first meeting in February 1896, the ladies, losing no time, "worked on surplices." Until the late nineteen twenties, meetings were held each week of the year; then they were changed to once in two weeks and about ten years later, with life growing more complex, they were held only once each month. Work on the surplices in 1896 came to a successful conclusion and we can imagine the happiness of the ladies as the choir of boys and men marched in a processional for the first time, wearing the newly completed vestments on Easter Sunday of that year.

The records of these early meetings reflect their merry and friendly nature, and the will to discourage selfishness by voting: "Any woman bringing her own work shall be fined five cents."

Those were the horse-and-buggy days when entertainment could not be found in moving pictures and radios, so there was little difficulty in raising funds by putting on entertainments for the public. The group tackled these projects with energy. It held a first anniversary party with an entertainment and dance in Rounsvel Hall (now the top floor of the Eames Block at 53 Main Street); it held a "Longfellow Evening" at Miss Brackett's home; it sewed some costumes and hired others from Boston for a "Bluebeard Party"; it divided itself into five groups of ten each (a young man from the parish added here and there to a section) which gave entertainments throughout the year to increase finances and to furnish jolly times for all who attended.

Sometimes church societies emphasize finances as a yardstick for measuring success. This kind of rule cannot be applied to All Saints Guild, for its spirit and energy have always increased with decreasing receipts. However, it is of interest to learn that in its first year it earned \$204.50 but in less than three years, that amount was realized at its summer sale alone and its contribution to the expenses of the church soon approached one thousand dollars a year.

In the entries for February, 1899, one reads, "Voted to hold a food sale, the food to be furnished by the members." This was the innovation of a custom now grown common and which led eventually to the idea of the "Travelling Food Basket" which was started in 1924, and continues today with the identical first basket still making its yearly circuit among the ladies. One can wonder what the total of its earnings have been in its nearly thirty years of service.

Gradually the names of the charter members of the Guild began to disappear, but only because death is inevitable. An entry on February 5, 1919 is eloquent in its brevity. "Voted," it reads, "To send flowers to Mrs. Bowman at the hospital." Mrs. Bowman, who was a member of the first confirmation class—that of 1873—an unfailing attendant at every service and guild meeting, health allowing, between the first day the church doors were opened and that day in 1919 when the flowers became a symbol of her retirement! Today the only surviving member of the first group of parishioners is Mrs. Annette Buckley Cummings, who, as a little girl, was a member of the first Sunday school when it opened. Her interest, generosity and devotion, like Mrs. Bowman's have never failed.

Nor, on their side, have the men of the church been less loyal than the ladies. Among them too, the names that had appeared constantly for long years in lists of officers, began to disappear and others came along to take their places. About 1910 there started the work of a group which for the next three decades bore the responsibilities of the executive



committee and were ready for every emergency. They were George VanNess, Floyd Fargo, Harry Bingham and Harold Young. Not only did they attend faithfully to their official duties, but it was a rare occasion when there was a church service at which they were not all four present. But for the repeated supplying of Mr. VanNess in the position of lay reader, there were times when it would have been impossible to hold services at all.

Music at the services had its place from the very beginning. It has been stated that a quartet sang at the first service of all, and other quartets continued to furnish musical programs. There is no mention of a musical instrument to accompany them until The Reverend Sydney Kent recorded on May 18, 1884, "Began an organ fund by means of a box at the back door" and later added parenthetically, "It flatted out!". At sometime a cabinet organ was procured to accompany the women and girls who made up the "chorus." Eventually Mrs. William Silsby was engaged to lead and train them at both morning and evening services. At the morning service, she placed her small children nearby in the front pew under her eye and at the conclusion of the service took them to their own Sunday school at the Methodist church.

The unbounded energy and enthusiasm of Mr. Davis would not leave him contented with his choir of men and boys. In 1897 choir stalls were added to the south transept for the seating of fourteen women and girls in the choir. There was lengthy discussion as to the propriety of robing them in the same garments that the men were accustomed to use as choristers. A compromise was finally reached by adopting gathered cottas and mortar-board caps. This was the beginning of a well trained choir that lasted, with some changing of members, for thirty years. Mr. Will Nute trained it at one time, and later Mrs. Maud Young Parker assumed that responsibility.

The Reverend Thaddeus W. Harris came as a deacon in 1908 and his ordination to the priesthood was held later in All Saints Church. He was especially interested in music. Everything he attempted, he accomplished with great order and precision. A copy of a notice of an annual meeting held during his time here, is to be found among the records. It was duly signed and sealed with red wax and on the back is a certification in Dr. Harris's fine handwriting that it had been posted a certain length of time on the church doors and had been read from the pulpit. This sort of attention to detail, together with his love of music, brought success to the choir festivals he organized for the Episcopal choirs of the North Country. Bishop Parker also took a lively interest in these festivals and would travel miles from another engagement to be present at them. Dr. Harris composed some of the music himself, and with his artist's hand, made copies of his compositions for the use of the participating choirs. These festivals increased the interest of the members in their choirs and gave opportunity for the young people of the churches of the area to become acquainted with each other. They continued to be

popular under the rectorship of the Reverend Austin M. Reed and that of the Reverend George Seavey, both of whom showed the same enthusiasm that Dr. Harris had taken in furthering them. In 1913 and again in 1917, the festivals were held in Littleton. The Masonic Temple was crowded to the doors with choristers at the suppers prepared by All Saints Guild on these occasions, and though extra benches were placed in the transepts for the choristers, there still was not room in the church for all who desired to be in the congregation.

Today the services during the school year are enriched by the voices of the girls of the choir of St. Mary's-in-the-Mountains. At other services the Junior Choir, continually growing in years and numbers, and organized, trained, vested in a soft shade of blue by Mrs. Weber and Mrs. Mooney, delights the congregation with its youthful voices and enlivens the interest of the children in the services of their church.

Again in 1896 an organ fund was considered and at this time it did not "flat out". The guild records show that in that year the ladies took on the duty of raising funds for an organ, and Mrs. Andrew Bingham and Mrs. James R. Jackson were appointed to be a committee to circulate a paper to collect money for one.

Their appeal met with success, for on November 29 of that year, a pipe organ purchased from Trinity Church, Bristol, Rhode Island, was used for the first time. This organ was made by Hook and Horner in 1876. It served All Saints until 1948, when its mellowed old pipes were still sounding forth in sweet tones after sixty nine years of use, but its mechanical parts had given out. A movement for a new electric organ was commenced. Mrs. Mooney, Miss Mary Harley Jenks, the principal of St. Mary's School and Mr. Robert Edge were elected at the annual meeting to be a committee to raise funds to purchase a new organ. It was used for the first time at the morning service on Sunday, March 7th, 1948. Mr. Zuckerman had repeated, but with more success than in the church's early days, the collection box at the back door of the church. This was in the form of a miniature church and was made by the Rector. From it came many dollars for the desired objective.

A special service was held on Sunday afternoon, July 18th, 1948 to welcome Mr. Weber to the parish. The organist and boy choir of the Church of the Epiphany at Bretton Woods supplied the music for the occasion. This beautiful service will long be remembered by the large congregation that was present to share in it.

The first organist of the church was Mrs. Elizabeth Green. She taught her niece, Miss Lorena Sue Lovejoy to play. For a period of nearly forty years these two, the aunt followed by the niece, were at the organ for every service almost without exception. Miss Lovejoy gave lessons in playing to Miss Catherine Cummings, now Mrs. Mooney, who was requested by the Guild to become organist when Miss Lovejoy had to give it up because of illness. She followed the example that they set



for performance and faithfulness. Mrs. George Walker and Mrs. Oliver Stillings have also had periods of service as organist and have contributed to the services with their musical gifts.

Changes in the church other than the acquisition of a new organ were made, under the direction of Mr. Zuckerman. The bookshelves that lined the west wall of the sacristy were taken out and new drawers and cupboards installed. Indirect lighting was placed in the chancel. His artistic sense gave dignity and beauty to the improvements made at his suggestion. His tenure as rector lasted for ten years, the longest of any in the church's history. He liked the North Country and its people, who in turn were devoted to him and there was widespread disappointment when he resigned in 1948.

Other additions to the church building were the two memorial windows placed in the transepts. In the north transept is the window in memory of Mrs. Ida Powell Goodrich and of Amy Goodrich. It was the gift in 1909 of the husband and father, the Reverend James B. Goodrich. This family had a warm place in the hearts of the parishioners. Mr. Goodrich had twice been rector and the Rectory was the last earthly home of Mrs. Goodrich and Amy. Another daughter of Mr. Goodrich, Isabella, became the wife of Bishop Parker, and the close relationship between all the members of this family and All Saints Parish continued over a long period of years.

The gift of Mr. Goodrich was constructed by Horace T. Phipps and Company of Boston and is in English Gothic style, harmonizing with the architecture of the church. The Virgin with Child is the central figure in the three panels. She is clad in a blue robe with gold embroidery, the blue symbolizing heaven and the gold, the goodness of God. The figures of the Virgin and Child have a sense of repose. The Christ child, with his shining cruciform halo, and arms outspread in the form of the cross, is prophetic of the Great Road of Sacrifice.

The window is treated in pot metal and English antique glass. The colors are soft and subdued, but are brightened by deep blue of the Virgin's robe and the warm red of the shields in the side panels.

The window in the opposite transept was given in memory of Miss Helen Bingham by the Bingham family in the summer of 1943 shortly after her death. Mr. Charles J. Connick, in planning for the window, wrote:

I feel that I have struck upon a plan that will work out beautifully in the glass and, although different in detail, will relate itself effectively to the opposite window.

The simplicity of the background well accents the central allegorical figure of Faith.

I have represented on the open book below, the significant text from, 1 John 5:4 "This is the Victory that overcometh the World, even our faith."

In the hand of the lancet is the Cross,—most profound symbol of Faith. In the side lancets are the Chalice, symbol of Holy Communion, and the Shell and Water of Baptism.

The growing rose vine forms a decorative border around the panels, flowering in red blossoms, symbol of Divine Love.

Across the base is the memorial inscription, "In loving memory of Helen Eliza Bingham, 1871-1942."

The appropriateness of this memorial is well expressed in the words of Miss Bingham's friend and co-worker, Mrs. Susan Nason Collins: "Among the fine, devoted women who have given themselves to the up-keeping and the up-building of All Saints Church, Helen Bingham is outstanding. Many of us remember her, and all who knew her, loved her. She was untiring in her service for the church, and the altar and the flowers were her regular and special devotion. She was generous with her time and her substance and her home, which she opened at all times for the use of the Guild. The window placed in her memory is symbolic of the serenity and sweetness of her character and her gracious service to her church and community."

The story of the church would be incomplete without mention of the men and boys who went from it into the armed forces of both world wars. From Sunday to Sunday they were remembered at the altar in the prayers. There were two who made the supreme sacrifice in World War II—Jonas Nourse, Jr. and Arthur B. Knight, Jr. No words can add to their glory. The memory of their brave youth is one of our most sacred possessions.

There are other events that crowd our thoughts—

. . . picnics with Mrs. Heald at Skyline; services in boats on Partridge Lake with Evening Prayer read by Bishop Parker, or Dr. Harris, or Mr. Read, or Mr. Seavey; the sermons of Bishop Dallas and the crowded church when he preached; that famous team of perennial salesladies, Mrs. Linden, Mrs. Fargo, Mrs. MacLeod, Mrs. Heald and Mrs. Parker, who made an art of disposing of goods at the rummage sales; the treasury accounts of Mrs. Quimby and of Mrs. Nourse; the trips to Concord with the children of the Sunday School for every service of the Birthday Thank Offering since they were first held; the younger people who have joined our ranks in the later years, no less faithful than the most devoted of their predecessors; the communion breakfasts for the young people when Father Walker watched over them; the devoted interest of Bishop Hall . . .



So the panorama of the past unfolds until it merges with the present and promises the future. Mr. and Mrs. Weber are here; the parish is growing in numbers and in spiritual width and breadth under his untiring labors. There is an unusual cooperation between the parish and St. Mary's-in-the-Mountains. We are blessed in many ways as we go forward with our labors, conscious that we are bound together in the common bond of service for the Master.

# CLERGY



The Rev. James H. Eames held the first Episcopal service in Littleton on 29 August 1859.

The Rev. William A. W. Maybin, of Brooklyn, N. Y., held regular services through July and August of 1869.

(The Rt. Rev. William Woodruff Niles. The Third Bishop of New Hampshire. 1870-1914.)

Bishop Niles reported to the Diocesan Conventions, from 1872 until 1875, that during these years he had held services and confirmed in Littleton.

The Rev. A. B. Crawford held the first service in the newly consecrated Church on 21 November 1875.

Resident Clergy:	Began:	Terminated:
1. The Rev. James B. Goodrich	6 June 1875	6 June 1877
2. The Rev. Anson Rogers Graves (later the first missionary Bishop both of The Platte and of Kearney, in Western Nebraska.)	14 June 1877	29 August 1880
3. The Rev. George C. Jones	several months in 1880	
4. The Rev. H. M. Andrews	1881	1 October 1882
5. The Rev. J. Sidney Kent	1 October 1882	30 November 1884
6. The Rev. Henry H. Haynes	17 May 1885	1 June 1886
7. The Rev. Isaac Peck	17 October 1886 at least until 29 September 1888	
8. The Rev. Lucius Waterman, D. D.	15 November 1888	31 October 1893
9. The Rev. Edgar F. Davis	4 March 1894	29 December 1898
10. The Rev. James B. Goodrich (The Rt. Rev. Edward Melville Parker. The Fourth Bishop of New Hampshire. Coadjutor, 1906. Diocesan, 1914-1925.)	1899	1 October 1905
11. The Rev. George W. Phillips, D. D.	January 1906	1 March 1908
12. The Rev. Thaddeus W. Harris, Ph.D.	1 July 1908	7 February 1915
13. The Rev. Austen H. Reed	21 February 1915	30 May 1918
14. The Rev. George H. Seavey	5 July 1918	21 May 1922
15. The Rev. John A. Chapin	16 July 1922	30 September 1923
16. The Rev. Harry R. Pool (The Rt. Rev. John Thomson Dallas. The Fifth Bishop of New Hampshire. 1926-1948.)	2 July 1924	31 August 1927
17. The Rev. T. David Harari	31 March 1928	13 January 1929
18. The Rev. Harris B. Thomas	10 March 1930	31 October 1931
19. The Rev. Sheafe Walker	6 March 1932	5 March 1934
20. The Rev. Richard P. McClintock	11 March 1934	20 September 1936
21. The Rev. Allan J. Holley	27 September 1936	29 August 1937
22. The Rev. J. Harvie A. Zuckerman (The Rt. Rev. Charles Francis Hall. The Sixth Bishop of New Hampshire. Coadjutor, 15 January 1948. Diocesan, 15 April 1948.)	5 September 1937	28 March 1948
23. The Rev. William M. Weber	18 July 1948	











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